

A
S E R M O N

Preached at HIS GRACE the LORD 12.

Primate's Triennial Visitation

Of the United DIOCESES of

D O W N and *C O N N O R*,

H E L D A T

L I S B U R N,

On *Tuesday* the 3d of *September*, in the Year of our
LORD 1751, and published at the Request of

The LORD BISHOP of

MEATH the VISITOR,

The LORD BISHOP of

D O W N and *C O N N O R*,

And the CLERGY then Assembled;

By the Reverend EDWARD BAYLY, M. A.
Rector of *Kilkee*, Treasurer of the Chapter of *Down*,
and Chaplain to HIS GRACE the DUKE of DORSET,
Lord Lieutenant of *IRELAND*.

D U B L I N :

Printed for T. MOORE, at *Erasmus's-Head* in *Dame-street*.
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SEYMOUR

Printed at His Grace the LORD

Primate's Ecclesiastical Visitation

OF THE UNITED DIOCESSES OF

DOW and COWMOR,

Held at

LISTBURN

On the 24th day of September, in the Year of our Lord 1784 and published at the Request of

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MENTHASTON

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MOORE.

DEDICATION.

It is therefore my Interest, to fix the Attention of my Readers, on a living Instance of the Truth of the Assertion; in which they may see, what I have reduced to Theory.

To the MOST REVEREND

GEORGE, Lord Archbishop of *Ardmagh*,

PRIMATE and METROPOLITAN of all

I R E L A N D.

MY LORD,

MANY Inducements tempt me, to presume so far as to beg your GRACE's Protection of this Discourse.

The High Station You so worthily fill, and the Occasion on which it was preached, naturally point out the proper Patron; but, besides these; there is another Consideration, which (though a selfish One) yet I must confess, is an additional Motive.

The Maxim I would principally endeavour to establish, is this, That the complete Divine and accomplished Gentleman, are by no Means inconsistent Characters.

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DEDICATION.

It is therefore my Interest, to fix the Attention of my Readers, on a living Instance of the Truth of the Assertion; in whom they may see, what I have (however imperfectly) advanced in Theory; most eminently reduced to Practice.

I am with the utmost Submission and Respect,

My LORD,

Your GRACE's,

Most Dutiful, most Humble,

And most Obedient Servant,

EDWARD BAYLY.

A

SERMON, &c.

1 COR. 9th Chap. the latter Part of the 22d Verse,
and Part of the 23d.

*I am made all Things to all Men, that I might by all Means
save some.*

IT has ever been the Method of the Enemies of our Faith
to endeavour to wound the Christian Religion, through the
Sides of its greatest Preachers and Defenders.

Hence, St. *Paul's* Contention with St. *Peter*, his Separation from *Barnabas*, and indeed in general, every imagined Defect in the Temper, Conduct or Character of any inspired Writer, aggravated by all the malicious Insinuations that Prejudice

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can suggest; is urged as an Argument against the Truth of the Gospel.

These insidious Cavillers never consider that Divine Illumination did by no Means cause a stoical Apathy in the Mind; That Inspiration was by no Means intended to eradicate or extinguish the Affections natural to the Apostles as Men; nay, that it would have been inconsistent with the Wisdom of Providence that it should: Since they could not have been Examples of any Virtue to Mankind, had they not been *Men of like Passions*; as *Paul* and *Barnabas* candidly declared to the People of *Lycaonia*.

Accordingly we find, that *Moses* who conversed Face to Face with God, and was so eminently inspired by Him; was yet liable to the Infirmities and Frailties incident to Human Nature; was subject to Passion; in one Instance overcome by it, and punished for it: Nay, even our blessed SAVIOUR (as the Scriptures speak) was not an High Priest who could not be touched with a Feeling of our Infirmities, but was in all Points tempted like as we are, though without Sin.

A Difference in Opinion therefore between any two Apostles in Matters not strictly essential, or any imagined personal Failing in any One, can by no Means invalidate their Testimony in regard to the fundamental Points of Religion, unless it be thought that the proving them to be Human, can demonstrate their Doctrines not to be Divine.

Upon this Presumption (however absurd as it is) and with this View, some would fain asperse St. *Paul's* Character, though probably they do but echo a Clamour which was first raised in his Days,

Days, since the whole Passage from which I have taken my Text, seems to be a direct Answer to the Objection. The Charge brought against him is that of Levity and Inconsistency.

He strenuously, (say they) asserted the Cause of Christian Liberty at the Council of *Jerusalem*, and procured a Decree to *abolish the Law of Commandments contained in Ordinances*, and yet purified himself according to that Law in the Temple. He permits one of his principal Associates and Fellow Labourers to be circumcised, and yet forbids another.

But upon Enquiry into this Matter it would evidently appear, and indeed it has been most clearly demonstrated by many Authors, antient and modern; that both his own personal Compliance, at that particular Time, with the Prejudices of the Jews in regard to Ceremonial Observances, and his procuring a solemn authentic Revocation of the general Obligation of them; proceeded equally, from his invariable Zeal for the Christian Cause, and not from any variableness of Temper, or Alteration of Opinion; that his permitting *Timothy*, whose Mother was a Jewess, to submit to the Jewish Rite of Circumcision, as a temporary voluntary Concession, to ingratiate himself with that stiff-necked People, and yet forbidding *Titus* who was wholly a Gentile, when it was insisted on as a necessary Duty, is perfectly accountable on the same Principle, since being a Thing indifferent, it might on a particular Occasion for wise Reasons be dispensed with; and yet being but indifferent, he could not suffer it to be arbitrarily imposed as an universal, indispensable, permanent Obligation.

So far, therefore, is his Conduct in these Respects, from being chargeable with Levity or Inconsistency, that on the contrary, it shews

shews us his determined Resolution by all possible Means to spread the Doctrine of the Gospel; that he did all this for the Gospel's Sake. And this too by Methods seemingly opposite to his natural Temper and Disposition.

For I think we may be allowed to judge, that St. Paul was constitutionally Vehement and Warm: *The Threatnings he breathed against the Disciples of the Lord* before his Conversion; his ardent Zeal when better informed; the Spirit and Fire peculiar to his Writings; and above all, his remarkable Answer to the High Priest, seem to confirm it; Yet notwithstanding this; we find him, softening the natural Edge of his Temper; accommodating himself to all Men, and condescending to all Things, as far as was consistent with Truth and a good Conscience; to promote the Establishment of the Christian Faith.

Though I be free (says he) to all Men, yet I made myself a Servant to all; to the Jews I became a Jew, that I might gain the Jews; to them that are without the Law, as without the Law; that I might gain them that are without the Law; to the Weak I became Weak, that I might gain the Weak: Summing up all in the Words of my Text: I am made all Things unto all Men, that I might by all Means save some.

Now, my Design at present, is to explain and recommend this Rule of Conduct exemplified in St. Paul, which I presume cannot be improper on this Occasion, since we find by Experience that great Difficulties do still occur in the Exercise of our Profession, and consequently must be sensible, that the like Prudence and Address is necessary to obviate them.

But first, it will be proper to consider, whence these Difficulties arise; since Offences according to our Saviour's Prediction must

must come, we are previously to investigate the Sources from which they spring.

I shall therefore endeavour in this Discourse, 1st, to point out the most assignable Causes of that Spirit of Opposition, that seems to be raised against our Order.

And 2^{dly}, Lay before you the Expedience of a Method of Deportment similar to that of the Apostle, to obviate the evil Consequences to be apprehended from it.

As to the First, were we to confine our Thoughts to the primitive Ages of the Gospel, we might with ease account for the Difficulties that the first Preachers met with: To overcome the long-rooted Prejudices of all Mankind; to abolish superstitious Systems submitted to, with a reverential Regard by People of all Nations and Languages; to confute both Heathen Sages and Jewish Rabbies; to prove that the One, *by professing themselves to be Wise, became Fools*; and that the Others *taught for the Doctrines of God the Commandments of Men*: To establish Truths not only disagreeable to the depraved Inclinations of Men, but likewise most hard to be digested by the Pride of human Understanding: To induce the World to acknowledge that Person for the Son of God who in Appearance *was the very scorn and Out-cast of Men*: To receive him for the Saviour of Mankind, who seemingly could not *save himself and come down from the Cross*.

[These, I say, are Obstacles which must make us ^{at} Wonder; not at the Difficulties, but at the Success which the Apostles and their immediate Successors met with.] But this is not the Subject of our present Enquiry; what we are now to consider, is, whence it

is, that so determined an Opposition is yet maintained after so compleat a Victory; whence it is, that they who in successive Ages have been bred up in the Profession of the Truth, who have seen the Christian Faith sealed by the Death of Martyrs; surviving the malicious Pens of the greatest Geniuses of the Heathen World, as well as the Sword of ten bloody Persecutions; should yet be so prone to fall into exploded Errors; and look with invidious Eyes, on an Order of Men, whose Business it is to guide their Feet unto the Path of Peace.

Now, what I apprehend to be the most epidemical Causes of this mischievous Effect, are, the three following.

1st, A Temper given to Change, and consequently much inclined to novel Opinions.

2^{dly}, Great mental Pride and Vanity.

And 3^{dly}, A strong Addiction to vicious Pleasures.

1st, I say, the Difficulties which the Clergy meet with in the Exercise of their Profession, is in a great Measure owing to the Variableness of Mankind, and their strange Affection for Novelty.

The World in general is indeed much of the Temper of the Athenians in St. Paul's Days; who spent their Time in nothing else, but either to tell or hear some new Thing. This Humour seems in some Measure natural to Mankind: Hence must we account for that Diversity of Sects among the ancient Philosophers, and, that Diversity of Opinions that particularised almost every Individual of every Sect. Some pretended to demonstrate all Things, others affirmed, that there could be no Demonstration

Demonstration of any Thing; and Numbers advanced such wild extravagant Notions in natural Philosophy, as we may well judge, could proceed from nothing but a passionate Desire of forming some new Hypothesis.

Happy were it, if Religion had been exempted from the Influence of this capricious Temper, but so much is it otherwise; that I doubt, if even the Mythology of the Heathens, was stuff'd with more incoherent Reveries, or a greater Multiplicity of wild Conceits, than those innumerable Heresies that have infested the Church, from the first to the present age; so that, that System of Religion which our *Saviour* left behind him; like his Vesture; of a Piece, without Seam throughout; has been torn and rent into such infinite Divisions, that many seem at a Loss what to chuse; while others, like the Soldiers in the Gospel, in a Manner, cast Lots whether they shall take any Part or not.

It is an Addition to this Misfortune, that Differences in Religion are ever disputed with more Acrimony and Heat, than any other; and the Reason of this is plain.

Pagan Philosophers might differ, and none perhaps, but a few speculative Men were concerned in the Event; but in this, every Man is a Party, and consequently every Man is up in Arms.

This gave Occasion to that bitter Sarcastm of *Julian* the Apostate; that the most inveterate Malice was to be found among divided Christians; and to that of *Porphyry*; that in the Cause of Religion, one Man is a Wolf to another, for (says he) the Anger of Beasts is more tolerable, than that of Men in these Cases.

Now,

Now, the Consequence of this is obvious; that is, that We whose Duty it is to oppose such numerous Innovations, must expect to meet with as numerous and violent Opposers.

But 2dly, The next Cause I mentioned of Distaste to our Order, is a vain conceited Self-Sufficiency, an over-great Dependence observable in some Men, on their own natural or acquired Abilities; which necessarily occasions a Jealousy and Dislike of those who presume, in any Shape to prescribe Rules to the World either in Matters of Belief or Practice.

How can ye believe, says our Divine Teacher, *who receive Honour one of another, and seek not the Honour that cometh from God only?* This he spoke to the conceited Scribes and Pharisees, but it is equally applicable to all Persons of a like Character in our Days: For when Pride prescribes to Reason, and Passions mount the Seat of Judgment; all Arguments become ineffectual. Men of this Turn of Mind, swell'd with the *Vanity of Science*, *falsely so call'd*; are *deaf as Adders* to Conviction: They cannot brook to be gain-sayed by a Set of Men, whom very probably they look upon as their Inferiors both in Rank and Knowledge. They who affect to be Dictators, can scarcely condescend to be Disciples: They will very naturally cry out; *Ye take too much upon you, ye Sons of Levi*: And if the *Grecian* Stoics and Epicureans, call'd even *St. Paul*, a *Babler*; well may We expect to meet with as opprobrious Appellations.

This indeed is generally our Case with our sober, and (as they are fond to call themselves) Free-thinking Enemies: Who do not perhaps flatly deny a God, a Providence, or future State, but that
any

any Number of Men should, by any supposed Commission from God, appropriate to themselves an Authority and Means of *reconciling the World to himself*; is a Position by no Means agreeable to their Scheme, and which therefore they are determin'd to oppose.

I come now to the last, but ^{the} indeed most general Bar, to the Efficacy of our Ministry: That is, a strong habitual Fondness for *the Pleasures of Sin*; While the Mind of Man is tied and bound with the Chains of Vice, it is indeed impossible to reconcile it to a Religion so pure and heavenly as the Christian, or consequently to the Preachers of it.

The Reason, as our *Saviour* tells us, *why the World hated him*, was, because He *testified that the Works thereof were Evil*.

The Reason why *Herod* imprisoned *John* the Baptist, was, because he reprov'd him for his Darling Sin.

Hast thou found me? O mine Enemy! Was the Language of *Ahab* to *Elijah*: And why did he account him his Enemy? Because he denounced God's Judgments against him, for Robbery and Murder.

In short, to guilty Minds, the very Sight of a Reprover is irksome and disagreeable: Their Way of Thinking is directly the same with that of the Sensualist, described in the Book of Wisdom.

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Let us (says he) enjoy the present; let us fill ourselves with costly Wine and Ointments; let us crown ourselves with Rose-buds before they be withered; but let us lie in wait for the Righteous, because he is not for our Turn; he is clean contrary to our Doings; he professeth to have the Knowledge of God; he was made to reprove our Thoughts; he is grievous to us even to behold; let us therefore examine him with Despiteness and Torture.

[As long then, as it is our Duty to remonstrate against Sin and Wickedness; as long as it is our Duty to Reason upon Righteousness, Temperance, and a Judgment to come: As long as we are obliged by our Office, to cry aloud, and spare not; So long must we expect to meet with the same Neglect, Contempt, and Disregard from the vicious Part of the World, that was shewn to the Prophets of old, to Christ and his Apostles, and, indeed, to every Preacher of Righteousness, since the Days of Noah.]

And thus, having recounted to you, what seem to be the most popular Causes, why Offences will, and must come, even from the very Nature of our Profession; I proceed now, as I propos'd to lay before you, the Usefulness and Expedience of this Rule of Conduct exemplified in St. Paul, as a probable Means, of obviating the Evil Effects to be apprehended from them.

Now, there are two Things implied in this Text.

1st, That an Aptness to conform ourselves to the various Geniuses, Dispositions and Capacities of Men of all Orders, Ranks, and

and Characters; or, in other Words, an engaging Address or Politeness of Manners resulting from a competent Knowledge of the World (as it is commonly call'd) is of great Use and Consequence in the Work of the Ministry, and therefore, ought to be studied; as far as it is attainable with Innocence, and is consistent with the fundamental Principles of the Gospel.

For this, I presume, is literally what the Apostle means, by making himself all Things, to all Men.

Secondly, We are hence taught (by Inference) that it is our Duty, previously to furnish ourselves with those more solid and essential Qualifications, which may enable us to make a proper Use of the favourable Opportunities, that such a Method of Conduct may probably procure us; to further the great Purposes of our Calling: As thus, only, we can testify, that *We do all this for the Gospel's Sake.*

1st, I say; we may learn from this Passage, that Politeness of Manners, resulting from a competent Knowledge of the World, with a judicious Application of this Knowledge, as particular Cases may require; is, a very requisite Qualification for the successful Discharge of our Duty.

This is what *Cicero* means by his *το πρεπον*, or Decorum: A Term, which perhaps, cannot be significantly rendered in our Language without a Periphrasis; as it conveys a complex Idea of the Propriety and Agreeableness, as well as the intrinsic Worth and Utility of every social Virtue; and which, in the Opinion of that Great Heathen, was necessary to Men in all Stations. For, as he says (speaking of the Necessity of Philosophy, to the Happiness

of human Life) “ If the most minute Affairs cannot be transacted
“ without Prudence and Address, surely, the most important can-
“ not be conducted without them.

In our Profession, therefore, the Usefulness of it is very ap-
parent; since it is our immediate Business to render ourselves as
generally agreeable, as we conscientiously can; in order to smoothe
the Way for Reception of the Principles we would instill; espe-
cially, as these must (as I have said) be grating and obnoxious, to
Men of loose and voluptuous Dispositions.

For as *Pliny* observes in one of his Epistles; “ The Pleasures
“ of the Senses, are so far from wanting any oratorical Arts to
“ recommend them, that we stand in Need of all the Powers of
“ Eloquence to moderate and restrain their Influence; but to pre-
“ vail in what is useful, tho’ disagreeable; it is necessary to apply
“ in the most artful Manner not only to Mens Interests, but even
“ to their Passions; as Physicians find it necessary to use the most
“ insinuating Address, to persuade their Patients to a Whole-
“ some, but perhaps, unpleasant Regimen.”

The World indeed, is not now to be over-awed by a pedantic
Stiffness or cynical Reserve; the Arts of mild insinuating Perswa-
sion, are much more likely to soften rugged Tempers, or work upon
licentious Minds. And so far is this Method of Behaviour from
being inconsistent with the Simplicity so often recommended in the
Gospel; that I doubt not, but as some have demonstrated, that the
Rudiments of all Arts and Sciences, even the most minute; are to
be traced in the Scriptures, so it would likewise appear, that the es-
sentials of good Breeding as well as of good Living; The lesser
Morals

Morals (as the *French* not improperly call them) as well as the *weightier Matters of the Law*, may be fairly deduced from the same sacred Source.

True Politeness, undoubtedly, is founded on Humanity and Benevolence: It is good Nature, only embellish'd and improv'd by some little outward Modes and Circumstances; if then, the *giving no Offence*; if *behaving not unseemly*; if *bearing all Things*, *believing all Things*, *hoping all Things*, if *thinking no Evil*, *not being easily provoked*: If these, I say, be Marks of Humanity; they are the very Ingredients that compose St. Paul's elegant Description of Christian Charity, and are consequently the literal Precepts of the Gospel.

Nor is it by Implication only, that this Duty is made obligatory upon us, but by express and positive Injunctions; we are commanded to *prefer one another in Honour*; to *render Honour to whom Honour*, *as well Tribute*, to *whom Tribute is due*; which Rules do plainly regard the exterior of our Behaviour; we are required not only to be pitiful, but to be courteous, and to inforce this by Example; perhaps the most celebrated profane Authors, cannot afford an Instance of such polite Address, and at the same Time, such unshaken Magnanimity as we find in this Apostle's remarkable Defence of himself and his Doctrine, before *Festus* and King *Agrippa*; which I need not repeat to this Audience, and which would lose much of its Beauty, should I presume to paraphrase upon it.

Besides,

Besides, we are always to remember that this Method of Deportment, is most suited to the very Genius of our Religion: We are the Servants of that Divine Person, who is emphatically stiled the *Lamb of God*. We are the Embassadors of the *Prince of Peace*: The Angels at his Birth, proclaimed *Peace upon Earth, and good Will towards Men*, and Peace is ever most effectually promoted by mild and gentle Means.

We are not therefore to imitate our Opposites in Fury and Resentment; We are not now, to be actuated by *Zimri's* Zeal; nor like the Disciples (who then *knew not what Spirit they were of*;) are we to call for Fire from Heaven to consume every dissenting Samaritan? On the contrary, the *Man of God must be gentle unto all Men, not rendering railing for railing, but overcoming Evil with Good*: Thus, only, *heaping Coals of Fire on the Heads of his Enemies*, that is melting them down to the like humane and friendly Disposition; as the hardest Metals are softened and made pliable by the Force of Fire. For thus I presume, that Text has been best explained.

And here, before I quit this Subject, I cannot but observe, that there are many Persons, and some perhaps well disposed towards us; who yet seem to think very differently of this Matter. Their Maxim is, that *to keep ourselves unspotted from the World*, We should avoid entering much into Society with it: They are therefore for secluding the Clergy from a free Converse and Intercourse with the rest of Mankind; and consequently supersede the Necessity of any Attention to these (as they call them) trifling and insignificant Accomplishments. And indeed, were we to
work

work out our own Salvation only, this were undoubtedly the wisest Course, as it is much easier to avoid Temptation than to resist it.

But since it is our Duty to render ourselves as generally useful as we possibly can, this surely, is not to be effected by becoming Blanks in Life. To know none but those *that have no need of Repentance*, is certainly not the Way to cause *Joy in Heaven* or work a Reformation upon Earth. *They that are Whole need not a Physician, but they that are Sick.* The Son of Man therefore (as he tells us) *came not to call the Righteous, but Sinners to Repentance*, for which Reason, *he Eat and Drank with Publicans and Sinners.* And, in Conformity to his Example, wherever is the Post of Danger, whether in public or private, there is the *Watchman's* proper Station.

I would not be misunderstood; I mean not, that we should not be extremely circumspect and cautious of the Society we enter into; much less, that They whom Providence has placed in Obscure Scenes of Life should not preach the Gospel to the Poor with as much Chearfulness and Zeal, as if They were called to *reprove even Kings*, or *teach Senators Wisdom*; but what I would infer, is, that such of the Clergy, as by their Stations and Capacities, are (in some measure) called upon to appear in a more public Light, should not decline the precious Opportunities given them of damping up Vice at the Fountain-Head; but should by the Prudence and Propriety of their Conduct, *let their Light shine before Men*, and act the Part of that wise Servant, who having *five Talents*, laid them all out to the best Advantage.

And

And thus having offered what occurs in Relation to the first Inference from my Text; I proceed now to the second;

That is, that we should previously take Care to furnish ourselves with those more solid and essential Qualifications, which may enable us to make good Use of the favourable Reception which this Way of acting may probably procure us.

For, indeed, if the conciliating the Favour and good Opinion of the World, were the final, not secondary Motive to the Conduct here recommended, it would be nothing but servile Compliance and abject Flattery: *It would be seeking our own, not the Profit of others: It would be loving the Praise of Men more than the Praise of God.* This would be directly contrary to the Apostle's Intention; *for do I, (says he) seek to please all Men? If I pleased all Men I should not be the Servant of Christ;* that is, if I pleased them in Things absolutely unlawful; or, if I pleased them but with a View of serving Christ. Now, what these primary Qualifications are, is easily conceived;

They consist in a sincere Zeal for the Religion which We preach; in a distinct Knowledge of the Principles and true Foundation on which it is built. In an ardent Desire for the eternal Happiness of Mankind: They consist in Watchfulness and Care, to oppose all Innovations and Errors: *Guarding that Form of sound Words delivered to us, so that it may neither be added to, or diminished from:* They consist in Judgment and Discretion; to make Choice on all Occasions of such Arguments as are most likely to convince, and least likely to offend; and in proposing them with Spirit, yet with
Temper;

Temper; with Warmth, but not with Anger. And to enable us to discharge this difficult Task, We are not now to expect any extraordinary supernatural Helps.

Under the Mosaical Dispensation, God's Messengers were not only immediately inspired, but seem likewise to have been adapted to the several Ranks and Degrees of Men; *Isaiah*, was of Royal Extraction; *Amos*, was a Shepherd; *Daniel*, presided in a Court; *Elisha's* Habitation was a Desert: And in the primitive Ages of Christianity, there were Diversities of Gifts, and these miraculously given: But we, in these Days (excepting the ordinary Assistance of God's Grace, which undoubtedly is afforded to all sincere Believers) must depend upon our natural Faculties, and the gradual Improvement of them by Learning and Study: We are not now to expect, that it should be *given us in the same Hour what we shall say, or to whom we shall speak*; but both Matter, and Manner, are to be determined by our Skill and Knowledge, and the Application is left to our own Prudence and Discretion.

And, as various are the Dispositions and Capacities of Men, so, various must be our Methods of Address.

Are we (for Instance) to solve the Doubts of fair and rational Inquirers? *We must speak to them as to wise Men, that they may judge what we say.*

Are we to confute the Disputer of this World? *We must be ready to give a Reason for the Hope that is in us: We must be able to prove from the Scriptures, that thus it is written.*

Are we to apply ourselves to those that are even *Children in Understanding*? Such we must receive, but not to doubtful *Disputations*; We must descend even to their *Weakness*; We must feed them, not with strong Meat, but with the Milk of the Word; giving *Precept upon Precept, and Line upon Line*.

Are we to oppose the Sallies of licentious Wits? We must endeavour to season our Discourse with *Attic Salt*; We must combat them if possible, with their own Weapons; and (like St. Paul) quote their *Menander* and *Aratus*, as well as Schoolmen and Fathers, to graver Antagonists.

In short, the Scribe who is instructed unto the Kingdom of Heaven, must like an House-holder, bring out of his Treasure Things new and old, and (to carry on the Allegory) must suit his Entertainment to the Taste and Relish of his Guests.

But to conclude, I shall close this Discourse with the mention of one Qualification more, but this, indeed, the most material; as without this, every other is but vain and insignificant. That is, that the *Innocence of the Dove*, be ever added to the *Wisdom of the Serpent*.

It is not the speaking with the *Tongues of Men, or even of Angels*; it is not the Display of Learning, the acuteness of Wit, a penetrating Judgment, or all the refined Arts of polished Manners, that can avail us, if they are not founded on the Basis of solid Virtue, and unaffected Piety.

And,

And, indeed, it is not certain, that these shining Accomplishments can be acquired to Perfection, without this preparatory Disposition.

Two of the greatest Critics of Antiquity *, have laid it down as a Maxim, that want of Virtue, implies a Want of Genius, that it is impossible exalted Sentiments can flow from a depraved Mind.

Though therefore we must *avoid* even the *Appearance of Evil*, yet it is the Reality that we are chiefly to guard against.

A Scene of Dissimulation cannot always be kept up. The Mask of Hypocrisy will some Time or other drop off; and then the specious Deceiver will be justly looked upon with Contempt and Scorn. For though *Seneca*, has in some Respects, very properly compared human Life to a Stage, on which every Man has his Part allotted him to Act: Yet the Parallel will not hold throughout: The real Actor may strut his Hour, and end the Drama with Applause: The meanest Wretch may so long personate the Hero: The blackest Villain put on the Face of Innocence and Truth; but human Life (though less than an Hour, in Comparison with Eternity;) is yet too long a Time, to support a false, fictitious Character. For (says *Job*) *Will the Hypocrite delight in the Almighty? Will he call upon him always?* Impossible! His Con-

* *Quintilian, Longinus,*

duct will not be of a Piece: In some unguarded Hour, *the Form of Godliness* will be forgot, and then the *Power of Vice* will glaringly appear. Though he clothe himself in an Angels Garb, yet shall he not be able to escape the Eye of quick Discernment, which will pierce through the thin Disguise, and detect the base Impostor.

Let us, then, my Brethren, *provide Things honest*, not only in the Sight of Men, but even of God himself, who seeth not as Man seeth, for Man looketh on the outward Appearance, but God looketh on the Heart.

Let our Rejoicing be that in Simplicity, and godly Sincerity, we have our Conversation in this World.

Then shall We save ourselves, and Those that hear us.

Then shall We be truly Wise, and turn many unto Wisdom.

Then shall We make Them shine as the Firmament, and We shall be as the Stars themselves, for ever, and ever.

F I N I S.



